8:Kostenko 132-G-4,5 (1868-80)1880 RL1 Turkestan
RL1

The town of Vernyy (Alma Ata)

361 After the Russian occupation of the
132 Trans-Ili region in 1853, the fortress town
• of Vernoe (Alma Ata) was established in the following year, 1854, with the aim of consolidating the Russian domination of the Great Horde. It was founded on the spot where the town of Almata, which means 'apple', had been, a town known for its trade and as a station on the great road to China in the Middle Ages frequented, among others, by the Genoese merchants.

At first the fortress town of Vernoe was the administrative center for the Alatau okrug, subordinate to the military governor of the Semipalatinsk oblast'. After the establishment of the Turkestan military okrug, however, the fortress was made the capital town of the Semirechie oblast' and began to be called Vernyy. The natives and many Russians call Vernyy "Almata", as it was formerly called.

361 /418/ Vernyy lies on even sandy clay place, just at the foot of the Trans-Ili Alatau mountains, along the small Almatinka river.

133 The Almatinka has its source in an unusually picteresque spot in the mountains, and flows very swiftly, roaring and foaming along its course which is sprinkled with large rocks in many spots. After it emerges from the mountains it retains its swiftness and the special quality of the river bottom even though flowing through level country.

conflict regarding the winter pasturages.

The bii[1] moreover had important functions in regulating marriage settlements, although he had little authority over the family of the bride, if for example, it should alter the amount of dowry it had arranged to settle on the bride.[92] The reason for this is clear: the family of the bride had a different set of consanguineal relationships, she belonged to another lineage, another village (as a rule) under the judiciary guidance of another bii. Thus we observe in a direct manner a further functioning of the principle of patrilineal descent, in its effect on the authority of the local elders and judges, delimiting their power according to the extent of their agnatic kin.

Even in the period starting with the end of the 19th century, when strong acculturative influences were instituted, the principle of descent in the paternal line continued to play a dominant role. The Kazakhs of the Great Horde were now settled in Russian administrative districts called volosti, which were in turn divided into still smaller units. According to Izrastsov, the influence of the bii[1] seldom extended beyond the smaller division of the volost' in which he lived, and even more rarely extended beyond the volost' itself. The force of his

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[92] Izrastsov, 82.

[1] [i.e. elder; cf. cat. no. 116, AHI Mongolia, p. 411 ff. --Analyst]

622 judgments were likewise restricted; and the same agnatic
611 principle obtained: most of the inhabitants of a volost'
177 were kin, and the volost' was in general the means for
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632 recognizing and preserving the legal integrity of the
692 kin unit in this manner.[93] And even if the new kinship groupings were not the same as those existing prior to the Russian culture contact, nevertheless the fiction in force made those in the same volost' kin to each other, and carried forward the principles upon which Kazakh society was based, even though in an altered external form.

622 Both under the new and the old (i.e., before and
611 after the Russian conquest) forms, a man stood with his
602 kinsmen regardless of where his own sympathies might lie,
692 and he supported the judgments of his bii[1] against all outsiders, both the more distant kinsmen and strangers. Thus through the person of the local judge the principle of agnatic kinship determined the mode of adjudicating disputes between affinally related families, between or among various auls, or persons belonging to different families, auls, sub-lineages, etc. And the relationships thus called into dispute had been established in the first place through the operation of other rules within the principle of agnatic kinship. The affinally related families necessarily belonged to different patrilineages

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[93] Ibid., 4, 26.

[1] [i.e. elder; cf. Cat. 81, AHi Mongolia, p. 411 ff. -- Analyst]